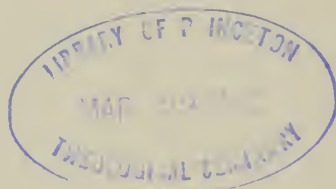


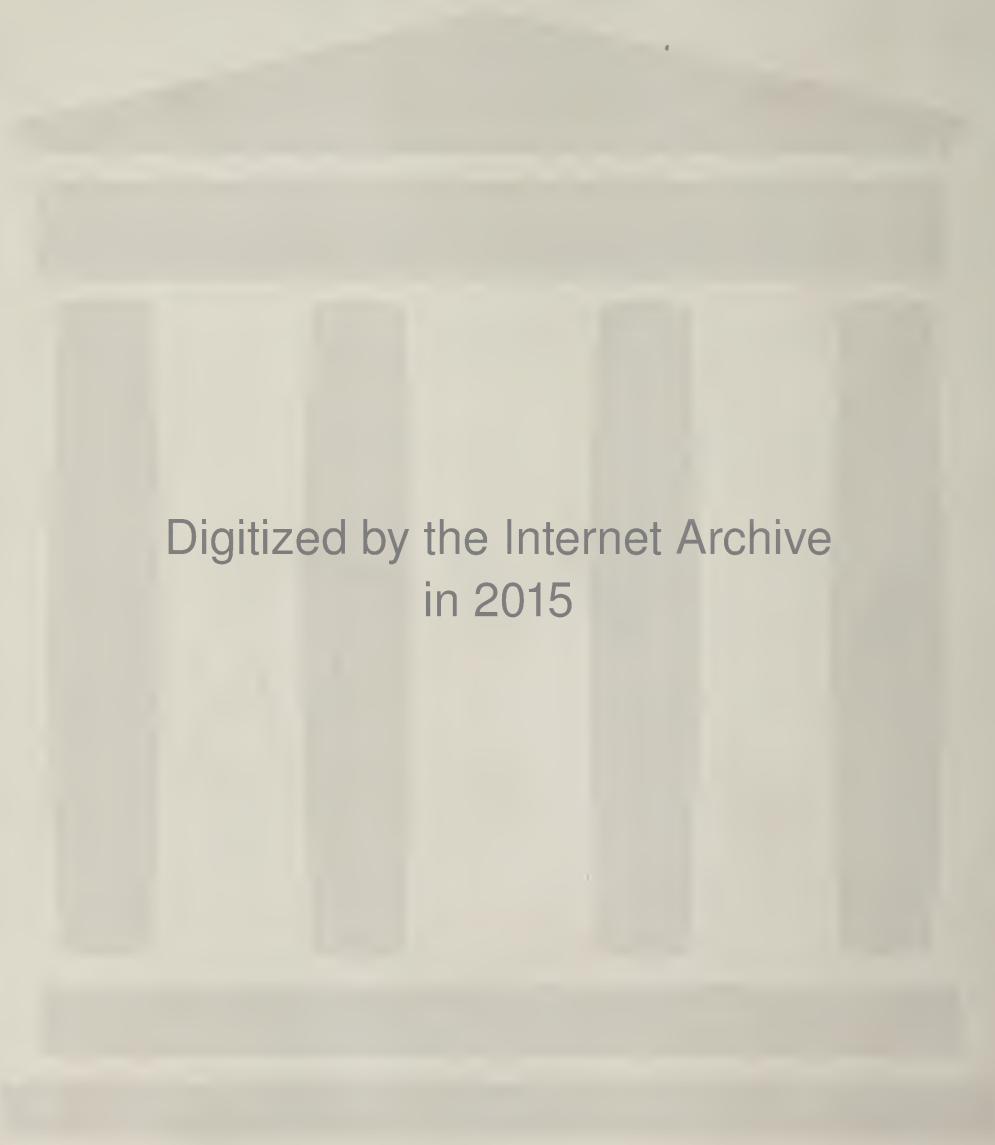
The
CHRONICLE
of the

LONDON MISSIONARY SOCIETY

1933



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MARCH, 1933

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THE
CHRONICLE

of the
**LONDON
MISSIONARY
SOCIETY**

MARCH, THE DECISIVE MONTH. THE THREE YEAR PLAN. RE-THINKING MISSIONS. A HAPPY LOT AT MPOLOKOSO. IN THE KALAHARI DESERT, etc.

ANNOUNCEMENTS

The RegisterArrivals

Mr. and Mrs. J. W. Liston, from Malua, Samoa, January 19th.

Miss G. F. M. Usher, from Berhampur, January 21st.

Departures

Miss C. G. Fairhall, appointed to Port Moresby, per s.s. *Maloja*, January 13th.

Miss E. E. Sharp, on a visit to Serowe; Miss Jean Smith, daughter of Rev. and Mrs. Gavin Smith, returning to Tigerkloof, per s.s. *City of Exeter*, January 14th.

Rev. W. Kendall Gale, returning to Anjozorobe, per s.s. *Explorateur-Grandidier*, from Marseilles, January 18th.

Mr. R. A. Close, locally appointed to Yingwa College, Hong Kong, per s.s. *Comorin*, January 20th.

Rev. C. D. Cousins, returning to Canton, per s.s. *Comorin*, from Marseilles, January 27th.

Rev. and Mrs. E. F. Gurney, returning to South India, per s.s. *City of Lahore*, February 1st.

Mrs. Noel B. Slater, on a visit to Egypt, returning to Changchow per s.s. *Ranpura* from Port Said on February 14th, from Victoria, February 2nd.

Dr. and Mrs. Keith H. Gillison, returning to Hankow; Mr. and Mrs. R. S. H. G. Thompson, appointed to Tientsin; Miss F. E. Reynolds, returning to Changchow; Miss C. I. Sparkes, returning to Siaokan, and Dr. Muriel K. Garnick, appointed to Hankow, per s.s. *Ranpura*, February 3rd.

Mr. and Mrs. E. A. Harlow, returning to Neyoor, per s.s. *City of Venice*, February 11th.

Births

WALLBRIDGE.—On September 13th, 1932, to Rev. and Mrs. Percy Wallbridge, of Wuchang, a son.

RANKIN.—On January 19th, at Liverpool, to Rev. and Mrs. Robert Rankin, of Saroa, Papua, a son.

READ.—On January 30th, at Stoke-on-Trent, to Dr. and Mrs. Bernard E. Read, a son, Robert Emms.

Marriage

HILLS-TYRRELL.—On December 19th, 1932, at Suva, John Eric Hills, First Officer of the *John Williams* and son of the late Rev. J. W. Hills, formerly of Samoa, to Heather Tyrrell.

Deaths

SABIN.—On January 18th, at Mbereshi, Central Africa, Lucy Mary Sabin, wife of Rev. R. H. Sabin and only daughter of Mr. and Mrs. F. H. Hawkins.

BACON.—On February 7th, at Eastbourne, Mary A. Bacon (*née* Cunningham), widow of the late Rev. J. R. Bacon, formerly of South India, aged 88 years.

L.M.S. Stamp Bureau

Mr. T. H. Earle, 4, Westcliffe, Kendal, is Secretary to our Stamp Bureau.

Monthly Prayer Meeting

This meeting will be held on Friday, March 17th, at 5.30 p.m., and Rev. D. Edgar Bowen, M.A., B.D., representing the Southern Group of the M.A.C., will preside. Will our friends who are in town that day please come. Prayer is at the very heart of our work.

Wants Department

Very grateful thanks have come from overseas for wants supplied, and news of the usefulness of gifts.

We are still needing: a good Microscope with oil immersion; an "Aladdin" Lamp, for operating theatre; an Electric Ophthalmoscope; a "Unit" Cinema Lantern; Typewriters; Lanterns; Gramophones, Records; A Duplicator; a Steriliser; Wall Pictures of New Testament Scenes; Violin, and the ever-useful bandages for many places.

All further particulars sent on receipt of postcard to Miss New, Hon. Secretary, Wants Department, L.M.S., 42, Broadway, Westminster, London, S.W.1, who will send the leaflets, "The Helping Hand" and "How to Send Parcels Abroad."

Watchers' Prayer Union—New Branches

Church.	Secretary.
Oxted and Limpsfield.	MISS E. MARTIN.
Holme Lane, Bradford.	MR. A. THOMAS.
Stambourne, Essex.	MR. FITCH.
Moorland Road, Weston-super-Mare.	MRS. BURCH.
Milton, Huddersfield.	MISS G. CALVERT.
Hollinwood, Oldham.	MR. N. LAYCOCK.
Regent Street, Oldham.	REV. J. L. STEVENSON.
Bell Green, Coventry.	MISS P. JACKSON.
Leek.	MR. E. L. GILHAM.
Sarisbury.	MISS MAUD IRELAND.
Market Street, Farnworth.	MISS D. BRABIN.
Whitehill, Bordon, Hants.	REV. S. A. CLARK.

Summer Conference at Swanwick, 1933

The L.M.S. Annual Conference will be held at The Hayes, Swanwick, from Saturday, August 12th to Friday, August 18th. The main subject will be "The Need of the World for Christ," and among the speakers will be the Rev. E. D. Paterson, of Rock Ferry; Rev. J. C. Harris, Author of "Couriers of Christ"; Rev. McEwan S. Lawson; Rev. B. T. Butcher, of Papua; Miss K. B. Evans, China. The Chairmen will be Mr. S. J. Bayliss, of Bristol, and Rev. Margaret Hardy (Leeds).

Will you please register early? Last year we were not able to take all those who applied. It is very important that at least one representative should come from your church. Full fee, £2 17s. 6d. (Registration Fee, 5s., payable on booking, and balance, £2 12s. 6d., may be paid at the Conference.)

Further particulars to be obtained from Miss Joyce Rutherford, Livingstone House, Broadway, S.W.1.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE CHRONICLE

Of the London Missionary Society

MARCH, 1933

OPPORTUNITY

Lines written by the late Mrs. Sabin, of Mbereshi, before her marriage (see page 68).

*T*HERE is no wind this summer day ;
Yet God is in the wind men say—
I do not feel Him in this blue
And breathless stillness ; yet this, too,
Must be a part of Him. If I
Could read His peace across the sky,
I would reflect His quiet mind
And then a lovelier life should find
Patterned on His serenity.

*The tender wind is light to-day,
And God is in the wind, men say.
He is in this celestial breeze
That wafts the mists and rustles trees ;
His gentle hand would healing bring
In this cool, gracious, healthful thing.
Let not my heart refuse His touch,
My unresponsiveness be such
As turns aside His offering.*

*The wind is high this boisterous day ;
But God is in the wind men say.
The wind intoxicates as wine—
Would that its power and life were mine !
It shows me in the flying cloud
In driven spray and tall trees bowed
God, as a deep perpetual source
Of strength and energising force.
I drink, and sing my thanks aloud.*

LUCY MARY HAWKINS.



Daffodils in Cornwall.

A Happy Lot

By HAROLD J. BARNES, of Mpolokoso.

"The biggest thing about the school has been its happy, helpful spirit, owing to the unselfish and untiring way in which the teachers have entered into their labour. 'What do we learn in school?' asked Wilson, on the last day in school. 'The good things of God,' answered the children, and their radiant faces looked as though they meant it."

IF only you could hop across to Africa in a day, you should be welcomed right royally. What a babel of voices there would be, and how we should listen to all

30 is a good average attendance in a village school. The reason is that we are quite close to the big village of the paramount chief of the district and the children are to be found in large numbers. A village of ordinary size has about 20 or 25 huts; Cishyamwamba near-by has over 400. So, you see, we have plenty of children to keep us busy. In fact, as it is now the school building is not nearly big enough for teaching purposes, and two classes have to gather in a room behind the church. This problem, however, is not immediately acute for, as a



Photo by]

Near Mpolokoso Village.

[A. M. C.

you had to tell us of home and what you were doing.

A six months' session

School has been such a happy place this year that I thought perhaps you would like to hear a little about it. I am referring to the Station School. It has just completed its session of six months, this being the first year it has been opened for so long. We made this decision with some trepidation, but the children have done splendidly and put our doubts to shame. A few tired after the first month or so, but although we enrolled only 130, 99 were present during the last week of the session to be tested. Perhaps you will wonder why we had such a large number, because, of course, generally

general rule, the classes are held out of doors under the shade of a tree.

Wilson Mulenga

The head teacher (there were five teachers in all this year), whose name is Wilson Mulenga, is a youth trained at the Boys' Boarding School, Mbereshi. He has a quiet, happy way with the children and his graceful carriage and manners are more typically Indian than African. Wilson is genuinely pleased with his school and is as excited as are some of the children because next year they will go up into Standard I (please do not think in the terms of an English curriculum). It will be the first time they have had a Standard I here in the ordinary Station School.

We have been able to put several finishing touches on the school building. Before, it consisted of a leaky grass roof and sun-dried brick walls showing ominous cracks. Now the roof, at any rate for this rainy season, is more or less waterproof. We have put in five doors and sixteen barred window-frames, all made by the two men who are learning the mysteries of carpentry in such time as I can spare to teach them. The children willingly agreed to do their part by whitewashing the walls, inside and out (incidentally, the forms and themselves, too!), and great fun they got out of it.

It would be hard to say whether they like their lessons or their games the better. They enter into each with such zest; it's all equally thrilling to them, this new world which is opening up to them. If only we had a ciné camera we could send you home some films, and you would be able to see for yourselves the sort of things they do. You would see tiny (sometimes naked) tots, and big ones, too, trying to write their first

letters in the air. You would see them learning to count with pieces of grass stalk or kidney beans. The bigger children are learning to draw, and great is the glee when the afternoon arrives for using coloured chalks and crayons. The top class has been allowed periodically to write with pencil and paper, and the thrill was not lessened because often the paper was but the inside of an envelope cut open at the sides.

Scrap books afford endless delight and wonderment. The girls have made one or two small ornamental black pots, the clay for which they went two days' journey to fetch.

The biggest thing about the school has been its happy, helpful spirit, due to the unselfish and untiring way in which the teachers have entered into their labour. "What do we learn in school?" asked Wilson, on the last day in school. "The good things of God," answered the children, and their faces looked as though they meant it.

Livingstone's Birthday

ON March 19th, 120 years ago, David Livingstone was born at Blantyre near Glasgow. The house now forms part of the National Memorial to Livingstone and is visited by an increasing stream of visitors. Last year the total was 73,491. The room

in which Livingstone was born has been carefully restored to its old state. The accompanying photograph recently taken is sufficient evidence of the affection and care with which the restoration has been carried out.



The restored room at Blantyre.

The Outlook

Personal Items

REV. R. L. TURNER, M.A., of Delena, has been appointed a member of the Papuan Legislative Council. This is the third time that an L.M.S. missionary has been selected to share in the responsibility for the Territory.

REV. E. H. LEWIS, late of Bellary, was called to receive from H.M. the King, on February 16th, the Kaisar-i-Hind medal for distinguished public service in India.



Watching the visitors in China.

Circulation Talks

At Southport the December L.M.S. magazines are given to every new member of the church and congregation. Four families out of every nine have one magazine in the home. "I am not satisfied, but one can only peg away," writes the Secretary.

Buyers should have the option of paying for six months (1s.), or even in some cases for each issue as it appears monthly, 2d.

Reading has Results

A few years ago a group of young Wesleyans at a Swanwick Conference were studying the book *Chinese Realities*. When they discovered that most of the members of the study circle lived in London, they resolved to do something for the Chinese in London as expression work, and the Chinese Children's Club in Limehouse is the result. Nearly all the Chinese children in the Limehouse area are on the Club registers and attend quite regularly. There has been steady progress since the beginning three or four years ago, and very real friendship between the workers and the children.

The Albert Hall Meeting

This year the May Congregational Meetings will include one unusual enterprise which calls for the united effort of all our Missionary Secretaries in the churches, especially those in or near London. It is a great meeting in the Albert Hall on May 10th, when Dr. J. D. Jones will preside, and Dr. Campbell Morgan and Rev. B. T. Butcher, of Papua, will be the speakers.

Mr. Roy Henderson will sing, and the assembly will be led by a large choir.

Half of the seats will be reserved and the

rest will be free. Fuller particulars can be obtained from the Assistant Home Secretary, L.M.S., 42, Broadway, Westminster, S.W.1.

Our Volunteers

The Directors of the Society would again draw the attention of the constituency to the extent and quality of the work so generously done for it at headquarters by the many voluntary workers who serve it. Through Mrs. Allardyce and her large company of helpers, many thousands of envelopes and wrappers are addressed and packages dispatched month by month, a band of lady workers deals with L.M.S. Mission Industries, Miss New cares for the "Wants" department, and Mrs. Ferrington accepts the duties of Girls' Auxiliary Secretary. These are representative of many who gladly offer their leisure to the L.M.S. and its work.

The Doctor's Sunday afternoon

"On Sunday three little boys who had been making fireworks for Christmas, came in, aged 7, 11, and 12, I should say. One had been holding a coconut shell full of powder in his hands, and it went off, blowing his left hand off, right eye out, two fingers off right hand, horrible lacerations in arms and right hand, etc., and his left thumb was blown through his nose-cheek region and I took it out behind his ear! The other older boy had twenty or so wounds with bits of coconut shell, and the other boy's left hand—one to six inches deep—including a very bad fracture of the leg. The little boy had nothing but grazes, etc. But they took three hours of Sunday afternoon between them, poor little chaps."

(From T. Howard Somervell, Neyyoor.)

In the Kalahari Desert

By the REV. ISAAC BATSALELWAN SEKGWA.

When Isaac Batsalelwan Sekgwa was a youth a cattle scourge carried away his father's cattle, and there was nothing left to pay for sending the boy to school. But Isaac had something of the Booker Washington spirit in him. He was received at Tiger Kloof as a working pupil; that is, he gave service in exchange for education. He became the house-boy of one of the masters in the Training School. When he passed Standard VI a bursary was found for him, and he went through the Training School and took his Teacher's Certificate. But his heart was set on the ministry, and after teaching for a few years he went back to Tiger Kloof to prepare for it, and passed out to active service at the end of 1928. As a teacher his salary had been £80 a year; as a minister it is £50.

AND my family left Molepolole on the 25th June, 1930, everyone at home, sorrowfully and with tears, saying good-bye to us, because they said we are either going to die of thirst or of lions. But I plainly told them that God is our shelter, our way, and our life. We travelled chiefly by night because of the blazing sun from a cloudless sky. On the way we saw multitudes of big game, gnus, clans, gemsbuck, koodoos, and many others. We saw only the footprints of lions, but God kept them away from our eyes. We reached our destination, Lehututu, on Satur-

day the 9th August, after a perilous journey between Kokong and Lehututu. We were welcomed by the people. They told us that they were in great need of both the Word of God and the earthly rain. They said, "We are truly thanking Baruti ba bashweu (the white missionaries) for sending you here. God will bless us and our country."

Many people in the desert

My first sermon to them on the 10th August was on St. John III, 16. To our great surprise the next morning the country was covered with mist, and there was great joy. To them the mist represents God's favour. Surely God moves in a mysterious way, as you taught us. . . . I am working in both the Lehututu and Ghanzi Districts. There are multitudes of people in the great Kgalagadi* Desert. They are of different dialects and tribes—Bangologa, Bashaga, and Balala, a low despised type of Bakgalagadi. There are numerous Bushmen tribes in the desert, speaking different dialects. There is a Hottentot tribe under their chief, a fierce warrior. There are a few Baralong, Batlhware, and a goodly number of Damaras. Many people are still living in utter darkness. Superstition is the curse of the day. Directly after our arrival in Lehututu District I started Sunday schools as there weren't any before. My wife has been helping me a great deal in Sunday school. She also took part in the teaching of the women the Word of God. . . . There are no other Churches besides the L.M.S. When I arrived I found that there was a corrupted Ethiopian Church in Hukuntsi, but it is beginning to fade away. But the country is in fact open to other Churches, if we of the L.M.S. cannot keep to our aim of evangelising the heathen.

The god called Toye

In the Great Thirst Land there is darkness. Very many people are serving a heathen god called Toye. This god is carved from the core of the camel-thorn tree. I found that the supposed enlightened people had taught that the Bakgalagadi and the Masarwa



Rev. I. B. Sekgwa and his family.

* Kalahari.

(Bushmen) are created by Satan. They said that God first created the white men and the Bechuana, and that Satan, imitating what God had done, created Bushmen as white men and Bakgalagadi as his Bechuana, and that the Bakgalagadi and Masarwa cannot be God's people; they belong to Satan.

My heart is always full of joy when I go through dangers and hardships of life on account of Christ. It was in May, 1931, that I started from Lehututu District with some elders and deacons of the L.M.S. churches to attend the meetings of the Native Advisory Council at Kanye. This was an important occasion when the churches in the Great Thirst Land were represented for the first time in the Council by their own members.

Chief acts as waiter

With great joy they took part in the discussions. "We came to learn," they said. I was more than pleased to see that they were treated with respect by all. One day Mr. and Mrs. Haydon Lewis invited the Council to tea. My people devoured the cakes with great joy; Chief Bathoen, sitting next to the trembling elder, Senatla, encouraged them to eat as much as they could. Senatla was trembling because he was feeling unfit to sit next to Kgosi (Chief). With trembling hands he received cakes from the hands of the Chief, who acted as a waiter to them. Each of them drank many cups of tea. The people who live in Kgalagadi are great drinkers of water. A gallon of water is nothing to them.

I asked Senatla to pray in one of the services. He said in his prayer, "Lorato lo mono, rea bona ruri ha Modimo o se motlhaodi oa batho" (Love is here, we see truly that God is no respecter of persons). He said this because in Kgalagadi they were called dogs, created by Satan, by their masters.

At the dead of night we outspanned by the lake called Petsane, where we were surrounded by lions. I took my gun out of the scotch-cart and waited for their attack on us the rest of the night. The peaceful night was disturbed by the fearful roaring of the lions. Just half an hour before dawn they all went away, roaring fearfully to the last. As usual we gathered round the fire and bowed our heads in thanksgiving to God our Father in Heaven. That afternoon we reached another lake, called Nkwi. There we found three Kgala-

gadi women and two Bushmen. They were surprised to see us and asked where we had slept. We told them. "It is evident," they said, "that you have a powerful charm." I replied, "Christ the Son of our Heavenly Father is our most powerful charm." Until late in the evening I talked about the love of our Father in Heaven, who gave us such a powerful charm, His Son, who is guiding us along the roads unknown to every one of us. We went to a small village of Bakgalagadi where I came in contact with the priest of the heathen god, Toye. He, with fierce look and angry tone, said to me:

"This evening I will go and call my god Toye to chase you away because you are doing more harm than good."

The priest ran away

As evening came, Morutwa went in and out of the old-fashioned huts, shouting, "Thape-lo, thape-lo" (prayer). Men, women and children came and sat round the big fire we lit to see what thape-lo meant. The great priest of Toye was present. I stood up and addressed them about the great loving Father in whom we live and move and have our being, a God greater than Toye, about how He defended Daniel and others from being devoured by lions. I spoke at length. The great loving God answered by the outpouring of His Spirit. Many believed that night. The priest ran away and hid himself in the dark. Our service ended by prayers and singing. We spent three days in Thapye. When we left the very priest of Toye said to me, "Surely your words seem to be true, but I would like to hear more about your God." So I promised to send some one back to them from Kokong in order to stay with them three days. From Thapye we went through a desert full of lions. God defended us. We got to Konke, where our scotch-cart broke down beyond repair, so with Morutwa I footed it to Kokong, and I fulfilled my promise by sending Motonke Kadikwe to Thapye, where a good many more people believed. Toye worship is found all over the Great Thirst Land. All the time since I left Thapye I have been praying and thinking how the desert dwellers can be saved from this horrible image-worship. And now I am more than pleased to say that God is opening new ways of bringing this image-worship to an end. It is still abounding, but there is hope.

Re-thinking Missions

Leaders of the Foreign Missionary Movement all over the world have been deeply moved—in some cases to indignation, in others to a sense of indebtedness—by the reports issued by a Commission of American laymen who recently investigated missionary work in Asia. In the following note condensed from articles in the "Christian World" the Rev. Godfrey Phillips explains and discusses this Appraisal Report and its possible effects upon the missionary enterprise.

HERALDED by a fusillade of exploding crackers in the shape of "Press releases," this Report of the American Laymen's Inquiry now appears in attractive book form, and it makes a far better book than the sensational releases foreshadowed. As a piece of writing, and as a document of weighty content, it is not unworthy of the great reputations of those who sign it, amongst whom W. E. Hocking and Rufus Jones are probably the best known on this side of the Atlantic.

The Commission frankly says that it embodied contrasting views.

To some of our members the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only Way by which men can reach a satisfying experience of Him. To others, this motive would best be called the spirit of altruistic service, the desire to share with all mankind the benefits and the ideals of a Christian community. To still others, it would best be named the desire for a deeper knowledge and love of God, seeking with men everywhere a more adequate fulfilment of the divine possibilities of personal and social life.

The Report contains abundant evidence that it is not the first of these three views which has been predominant in the laymen's collective mind. And in so far as this is true, there is a definite departure from the normal purpose of the missionary enterprise, from its beginnings with St. Paul onwards. Paul went out to tell all men everywhere news about something which God had done. He doubtless believed that all lesser human benefits would follow when the message was understood and received, but his first business was to tell men a piece of news, which he could sum up in the story whose climax was the Resurrection (which the Commissioners pointedly omit to mention). William Carey went with the same purpose, though he found himself building a college; the news about God's act in Jesus Christ was everything.

Nevertheless, the Commissioners have in many matters given us that precious help which is afforded by the impartial judgment of fine and sympathetic minds. We must give this book careful study, and take its advice where we can.

The Report advocates not a few policies

towards which the L.M.S. has been working for many years, though in not a few instances we have our own qualifications to add to the most forthright pronouncements. Missionary candidates *should* be more critically selected and more specifically trained. The societies *ought* to get closer together, and concentrate their combined resources, though the single bureaucratic control advocated by the Report will not appeal to British constituencies. Appreciation of the best in other faiths is right, and is not opposed to our recognition in experience that no other faith can give men that which is most distinctive of Jesus Christ.

The mission is intrinsically temporary, as says the Report, and that is why it seeks to bring into being, as the Report does not clearly advise, an indigenous Church which will permanently take its place.

Missions in this book are surveyed and valued in a way which in some measure definitely changes the primary purpose of missions as hitherto understood. Without anticipating what our theologians are likely to say regarding the Commissioners' conception of Christianity, here we must say that throughout history hitherto it has been the full, Pauline, spiritual type of Christianity, the faith in Jesus Christ as only Lord and Redeemer, which has inspired world-wide missionary effort. The subsidiary admirable purposes set forth by the Commissioners are not compelling enough as motives for an enterprise so costly. The old-age pensioner does not give to the missionary society because she is disposed in a general way towards altruistic service, but because she loves her dear Lord and has a passion for letting all men know about Him. The missionary on furlough, faced with the problem whether to stay with his family or to go back alone, will not sacrifice his children's obvious welfare for the sake of sharing with people in the East the rather vague blessings of the Christian community. What sends him back is the word of his living Master, "For My sake and the gospel's."

RE-THINKING MISSIONS. *By the American Laymen's Commission. (Livingstone Bookroom, 8s. 6d. Postage 9d.)*

Victory to Jesus Christ!

By EDWARD SHILLITO, M.A.

I

AT the close of the Holy Communion in some Indian churches the people all sing the *Nunc dimittis*, and afterwards cry, "*Yisu Masih ki jai*," which means *Victory to Jesus Christ!** In these days of political fever when crowds of Nationalists are met they will say, "*Gandhi ki jai*," which means *Victory to Gandhi!* Both slogans speak of victory; but the Christian people have dared to take the same form of words and claim them for the praise of their Lord. They are a little company in India. Around them are the multitudes of their fellow-countrymen who worship at other altars. The people of Jesus Christ must seem to them a despised minority. There is something audacious in the cry from their lips, *Victory to Jesus Christ!*

II

But is not this attitude the only right one for the Christian Church? It is to this defiant music, with trumpet and sound of cornet, the people of the New Testament move. Their Lord had said to them, "Be of good cheer, I have overcome the world." All things had been delivered unto Him in heaven and on earth. He had been crucified in weakness and raised in power. Paul could declare that the end shall be after this manner: "He shall deliver up the kingdom to God, even the Father, and God shall be all in all." Those who believed such things could not refrain from rejoicing in the victory of Jesus Christ. They, too, were like the Indian Christians of to-day, a little flock, despised by man; but they held the secret of the ages to come. They believed in one who was the Alpha and the Omega, and in their voices we can catch the same joyful confidence and hope.

III

In our Christian service have we lost this note? There is a real danger that we may go to our associates with the heroic intention of keeping alive a little longer a great Society. We are like those who put off the evil day a little longer. We may be loyal to the L.M.S., as men are loyal to lost causes. But that is neither the attitude becoming to those who believe in the

Christian Gospel, nor is it an attitude at all likely to convince others. If we believe in the Gospel at all we must believe that in it there is the purpose and end of all human history. We are living in one significant moment in that history. We are not pledged to believe that in this moment the victory will be accomplished. Indeed we may be convinced that there is a terrible conflict being waged, and it often looks as though the enemies of Christ were gaining ground. But we have to do with the last things, and if we have come to know what God has done in Christ for mankind, we can cry *Victory to Jesus Christ!*

IV

There is no doubt that there are many in this age who are disciples waiting for a master. They are not likely to be won for Christ and His Church unless they hear in the voices of the Christian people the note of hope and victory. On the one hand there are voices calling them to build their life upon a new foundation. They are invited to leave Christ in the dead past, and to make the most of this, which they are told is their only life. Voices are pleading with the children of men everywhere that they should have done with their old hopes and fears and loves, and begin afresh. These voices are heard in Asia no less than in Europe. And on the other hand there are the voices of the Christian people pleading with the same men to accept Christ and to build up a Christian society purged from all that has been false and unworthy. But what note do they hear in our voices?

V

"Victory to Jesus Christ!" There is no reason why we should hesitate to use this trumpet-note. We are not claiming that we have it in our resources to give to the world the answer to its desperate need. We do not claim victory for the Church or for Christianity; we claim victory for Jesus Christ.

It is only saying again what we have said and sung a thousand times:

Hallelujah! The Lord God Omnipotent reigneth.

The kingdoms of this world are become the Kingdom of our God and of His Christ, And He shall reign for ever and ever.

*WORSHIP IN OTHER LANDS. H. P. Thompson. S.P.G. (Livingstone Bookroom, 2s. 6d.)

THE THREE YEAR PLAN

A Letter from the General Secretary

The plan to balance the budget within three years has been welcomed on all hands as both businesslike and Christian.

It is essential that we get rid once and for all of recurring deficiencies. They depress people at home & take the heart out of missionaries abroad.

But we are attempting to do something bigger & better even than that. By balancing the budget the M. S. is giving itself to move forward. We are not fighting a losing battle, nor have we our backs to the wall. No one who knows God's dealings with the Society can think in such terms.

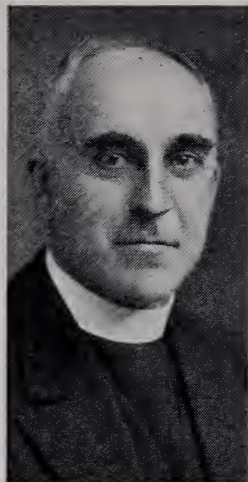
On the contrary our policy is forward-looking. We believe it is God's will for us that we should balance the budget in order that we may move forward. It is the first & essential step to advance. From the moment that the budget is balanced it will be possible to appeal to the Churches that we go forward in the name of Christ.

The plan is that the gulf between expenditure and income shall be bridged by a reduction of expenditure on the one hand & an increase of income on the other.

So far as expenditure is concerned I ask that Churches do all that is possible, both at home & abroad, amounting to over £12000 have been made. It may fairly be claimed that the reductions required by the plan have already been carried out.

So far as income is concerned an increase is needed during the three years of £15000, of which £8000 is required in the financial year which ends on the 31st March.

With a sense of real urgency I ask that Churches do all that is divinely & humanly possible to secure their quota. The amount required is not beyond our ability to reach. Some final effort in which all join with sincerity & sacrifice will surely secure the needed amount.



Rev. A. M. Chirgwin, M.A.
Gen. Sec., L.M.S.

A. M. Chirgwin

THE THREE

The Way of Fellowship

By S. LAVINGTON HART, M.A., D.Sc.,

Founder and First Principal of the Anglo-Chinese College, Tientsin.

THE call upon our churches made by Dr. Horton in the February *Chronicle* must have left an indelible impression upon all of us, and have been realised as a personal invitation to each one. May I seek to face this question squarely?

There are some 450,000 members in our churches, all of whom, presumably, might give, but of whom perhaps half are contributors to the L.M.S., so that the £150,000 which should be the gift of our people and which we all want to see contributed before the end of the year must come from the smaller number of 225,000: that is, some 13s. 4d. for each of us.

Can we manage this?

This year it may certainly be hard for us to realise our wishes, and if we do it there must be personal sacrifice for not a few. But next year, and the year after, need it be so, even if ten per cent be added to our present contribution? The answer seems to lie in the wide margin of members compared with givers, or, in other words, if we who give this year can still give and can get others to

become givers likewise, the results of 1935 which seem so mighty to us may become simple indeed.

Could not our churches agree to find at least 300,000 donors instead of some 225,000? In this way the contribution would amount to just over 10s. per giver, instead of the present amount of 13s. 4d.



Dr. Lavington Hart.

Some churches are doing their best, I had well-nigh said their utmost, for the Kingdom of Christ in the foreign field. To some of the members of these churches it is a joy to give, and to give so that the King knows that they are doing all they can. What we need now is prayer, real prayer, from hearts that feel both the greatness of the need of places abroad, and at the same time the all-sufficiency

of His Spirit if room be given for the full working out of His purposes within us.

The splendid conquests of His Spirit on the foreign field make us know, even now, that His Kingdom is worth all that we can give, even if we give ourselves.

THE GREAT THINGS

*The Board will be justified of its
faith in carrying on*

*Our Missionaries
withdrawal*

YEAR PLAN

"Follow thou Me"

By HENRY C. CARTER, M.A.,

Chairman of the Congregational Union of England and Wales.

WE must not be in a panic about the L.M.S. funds. But we must not be slack or careless. We must trust in God; it is His work. But we must do everything we can. We must not blame other people, even in our minds, because they are not giving what it looks as if they might give to Missions. We must each ask ourselves, "Can I do more—more in the way of money, more in the way of other service?"

I remember how one of the most generous members of my congregation once said to me, speaking of some Christian cause, the needs of which were before us, "I always feel that those of us who have the needs of such an object as this laid on our hearts have all the more obligation to be generous in its support when we find that others are indifferent." It came to me as a rebuke. We are so often disposed to say, like Peter, "Lord, and what shall this man do?" And the Lord says to us, as He said to Peter, "What is that to thee? Follow thou me."

If the L.M.S. income does not increase this

year by the £8,000 we need to carry through our three years' plan; if we have to call home some of our missionaries; if we have to close some of our schools or hospitals, it will not be the fault of those who have never seen the grandeur and the glory of this missionary work of ours; it will be *our* fault who have seen that grandeur and glory. *We* ought to have cared more, thought more, prayed more, given more, served more.



Rev. H. C. Carter, M.A.

We can carry this work all right. God has not asked us to do anything beyond our powers. He certainly does not want His work, so far as He has put it in our hands, to be curtailed. We can be quite sure of that. We must bring that conviction of His will into relation with our own duty, not other people's, and He will give us the joy of being partakers in the carrying out of His purpose.

Prayers for March

Let us pray: For an increased sense of membership in the whole family of man. For a deepened spirit of service.

WHAT WILL BE DONE

anxieties regarding
be removed

The spiritual life of our Churches will
be greatly strengthened

THE THREE YEAR PLAN

The Importance of March

A Vital Month

THIS is not to use the language of exaggeration, but of reality, for what are the facts? The facts are:—

- 1.—The need for the L.M.S. to balance the Budget.
- 2.—The expressed determination on the part of the Auxiliaries to see this done.
- 3.—The consequent resolution of the Board that the Budget be balanced under a Three Year Plan.
- 4.—The first year of the Plan ends on March 31st, 1933.

This is a Vital Month.

A Vital Amount

- 1.—The Board in passing the Three Year Plan laid down the share of extra income required each year. This year's share is £8,000.
- 2.—The Board laid down this amount after hearing the reports from the Auxiliaries that they would plan to achieve this much.
- 3.—The Board further laid down that this year *must* see the £8,000 gap bridged—

if not by extra contributions, then by further reductions.

- 4.—Further reductions cannot be made without withdrawals—by whatever amount less than £8,000 the income fails to increase, by so much will withdrawal take place.

This £8,000 is a Vital Amount.

A Vital Responsibility

Responsibility looks two ways: from whom it is derived—to whom it is to be handed on.

- 1.—Our responsibility is derived from our Churches in the past having accepted, developed, and carried on that share of the missionary enterprise which goes by the name of the L.M.S. It is part of the inherited privilege and burden of being Congregationalists.
- 2.—The same responsibility is to be handed on to Congregationalists of the future. Can it be contemplated that what is handed on should be less in quantity, in efficiency, and in glory, than that which we Congregationalists hold in trust to-day?

Is not this a Vital Responsibility?

Candidates waiting to Sail

A FEW weeks ago there was an article in *The Christian World*, stating that there were several L.M.S. missionary candidates who had taken their training and were waiting to be appointed. This does not mean that there are no vacancies on the mission field. Missionaries going round the country on deputation at the present time will tell you that there are heaps of things waiting to be done. There are posts waiting to be filled, but we cannot *afford* to fill them all, and therefore we are having to ask four of our candidates to wait in this country until we can find enough money to send them abroad.

Not many days ago we received a gift at the Mission House of £12 from one who

wants "to help in the sending out of one of these young people." Will you help, too? You can do it by helping your church to secure a maximum gift to the L.M.S. before the end of March. More candidates have offered for service this year than for many years. *One of these has offered to go out on half salary and "work her passage"!*

The funds that are raised during the last weeks of the financial year are not wanted just to pay off a deficiency, but to send out new missionaries. If we all made an effort of genuine self-denial, it would be possible for these candidates to undertake the work for which they are called of God.

J. R.

Can we get the Money?

By HOWARD PARTINGTON, B.A.,
Minister of Addison Street Church, Nottingham.

I HAVE discovered from painful experience that it is quite useless to hurl certain painful facts at our congregations in this matter of Missions, as, for instance, that we probably spend more in a year on golf and Freemasonry than on Missions, or as much on cigarettes and chocolates as upon the Kingdom. There is a boomerang quality in such missiles which is distinctly awkward, for, after all, the parson who flings such things about probably spends more in a year on books than a working-man's family can afford on boots.

One big thing has come home to me of late concerning the people in our churches. I have become so happily amazed that they give to Christian causes at all. What an amount of money they would save in these hard times if they left our churches and abandoned religion—at least in its outward and organised form!

That our people "stick" at all, and thereby expose themselves to the burden of paying for God's work to go on when money is so tight, and secularism so prevalent, is a standing miracle, and a crowning mercy.

My big joy, then, in approaching my people this March for missionary subscriptions is the certainty that they really must mean business about the Kingdom of God, or they would have left us long ago.

Our method will be simple enough, in all conscience:—

- 1.—All members and friends on our books in any sort of way at our church will be apportioned in batches of about ten names each to the L.M.S. collectors, for a personal canvass.
- 2.—Every wage-earner in our midst will be somewhere or other on that list.
- 3.—The collectors will probably meet for prayer together before they go out, and I am meditating this year naming these collectors and their work in the public prayer at some service before March begins.
- 4.—Every "client" will receive a note by post before the collecting begins.

The note will point out that when times are hardest the giving of God's people is always noblest, and that the present gifts manifestly imply that the idea of withdrawing missionaries is hateful to them.

Our folks, I am sure, are utterly worthy of our greatest trust and faith. Their religion must give them real joy, or they would soon leave us. We know that when joy is real, sharing is real, too. Missionary work is simply sharing with the men at the world's end the biggest thing that ever happened in our lives—the challenge and charm of the love of Jesus Christ.

Home Activities

A Parliament

A Missionary Parliament will be held in Livingstone Hall on March 9th, from 6 to 8.30 p.m. This has been arranged by the young people responsible for the series of young people's social evenings, and it is hoped that there will be a good number to join in what promises to be a lively session. Tea from 6 to 6.30 p.m.

"Tools for Workers"

"Tools for Workers," the Home Service Exhibition of the M.A.C., will be held in Livingstone Hall, on Wednesday and Thursday, March 29th and 30th, from 3 to 9 p.m. each day.

The whole range of missionary material will be displayed, including "Isles of the Sea," a miniature exhibition; the new portable "film-lantern"; a novel book exhibit, and stands displaying material and programmes for Sunday Schools, young people, women's meetings, work parties, plays, tableaux, etc., etc.

Invitation cards will be sent to all Missionary Secretaries in London in due course.

Joint Supper

On April 27th, at 7 p.m. in the Memorial Hall, there will be a supper under the joint auspices of the young people of the London Congregational Union, the Colonial Missionary Society and the L.M.S. Young people, please book the date. Tickets obtainable from the Colonial Missionary Society, Memorial Hall.

Primrose Scheme.

The L.M.S. Girls' Auxiliary has for several years organised a successful Primrose Scheme. Last year they wished to enlarge the usefulness of the scheme, and they invited churches to join in, with the result that a sum of £67 5s. 6d. was raised for the Society. The Secretary of the Scheme for 1933 is Miss Lilah Redman, 1, Handen Road, Lee, S.E.12. Country churches willing to pick primroses, and town churches willing to sell them, are asked to register with Miss Redman, enclosing 4d. in stamps as registration fee. She will then put pickers and sellers in touch with each other. Regular weekly orders can be supplied, or special occasions such as church socials and anniversaries supplied.

The Aldersey Spirit

In new ways for Pioneers.

BY MYFANWY WOOD, Yenching University, Peiping.

IT is extremely interesting to turn from the absorbing experience of living in China to-day, and the intellectual stimulation of reading recent books on China ("The Capital Question of China," by Curtis; "Land and Labour in China," by Tawney; and "Re-thinking Missions," being the Report of the American Laymen's Inquiry) to the attractively prepared biography of

and school, but the Chinese whom she persuaded to come to her for instruction."

Her going had its rise in a meeting with Robert Morrison on his first furlough in 1824, and Miss Aldersey began to collect funds for the "Promotion of Female Education in the East." Her application to one friend brought forth the challenge "Why don't you go yourself?" with the conse-



Miss Aldersey's School for Chinese Girls at Ningpo, 1845.

From a picture by George Baxter based on a Chinese sketch.

Mary A. Aldersey,* "the first single woman to go to China as a missionary." She lived from 1797 to 1868, and so the record of her life takes us into the midst of those years that resound with the clamouring of the West upon the doors of China. The end of "the First Opium War" saw the signing of the Treaty of Nanking in 1842, and the consequent opening of five ports to British trade. Ningpo was one such port, and it was there that Miss Aldersey settled "without the resources or influence of any Missionary Society behind her, with no supporting colleagues, . . . and at her own expense maintained not only her own home

quence that "Mary Aldersey wasted no time, lost no opportunity of service, and spared neither her strength nor her purse in the work to which she had put her determined hand." "Her life had been spent in surmounting obstacles"; the leisure of her hindered years in England was spent in learning Chinese; she sailed in 1837, not for China, which was still closed, but for Java, where a Chinese colony offered a field of work. She had to learn Dutch and Malay; her diary tells us, "I used to occupy myself in my early walk in composing a verse or two in Malay, for the children were very fond of learning and singing hymns, and I had none at the time."

It was among the girls of Ningpo that Miss

*A WOMAN PIONEER IN CHINA. (L.M.S., 1s. Postage 1d.)

Aldersey's great work was done. At that date and for long afterwards "to teach girls was astounding folly," but in spite of every obstacle a boarding school of fifty girls was built up. "In this singular line of effort," wrote the Rev. W. C. Milne, of the L.M.S., in 1856, "Miss Aldersey has proved remarkably successful. . . . She . . . will extend truth and life to many generations yet unborn."

At the great Missionary Conference held in Shanghai in 1907 to celebrate the centenary of Robert Morrison's arrival as the first Protestant missionary to China, a dignified, venerable Chinese woman, who as

"One who never turned his back, but marched breast forward ;

.

Held we fall to rise, are baffled to fight better."

What does she think of new China with its freedom and equality, its open door to everybody and everything? What a contrast between her Ningpo school, the one and only girls' school in China, and the ninety colleges and high schools to which girls are admitted in Peiping to-day! What a still greater contrast between her fifty boarders, obtained with great difficulty, kept in strict



Girl Students at Yenching University going to an Open-Air Service, 1930.

a young girl had gone as pupil from Java to Ningpo with Miss Aldersey, was presented to the assembly, "a living witness to the wisdom and foresight and faith of Miss Aldersey," and as one reads this record one remembers many great Christian leaders in China to-day who bear testimony to the influence of their mothers and grandmothers who came to the dawn of a new day through the heroic labours of the pioneer women missionaries.

Yes, it is good to look back at the dawn of the great stirring day in which we are now living; good, too, to look up at the portrait of Mary Ann Aldersey, hanging in the L.M.S. Board Room and reproduced in this biography, and to admire "her determined hand," her resolute chin, and her clear, wide-open eyes; she was of the stuff of which heroes are made,

seclusion, and for whom she "acted as a benevolent go-between" and arranged marriages, and the five thousand girls who freely come and go in those ninety Peiping colleges and schools to-day! For them the dark night of repression and physical violence is past; instead, they are facing the fierce glare of modern freedom: the old compass that guided along a well-known way of life has been smashed, and these girls must choose the point to which they will steer, or else drift at the mercy of every wind that blows. As the American Laymen's Report says of the present educational situation in China: "It is an unparalleled opportunity to aid in a vast and critical national transformation."

Even with the large increase in the number of girls attending schools, the same Report says with regard to literacy among women:

"In India it is only two per cent, and in China probably no higher."

Yes, needs are there, women needing women all over the world. We cannot go to China to-day with the manners and customs of a bygone age, but Mary Ann Aldersey's spirit of self-sacrificing service, and the courage of a pioneer, is the spirit needed to-day to adventure in the pioneer field of co-operative fellowship. The American Laymen's Inquiry Report bears witness to this truth: "It is needless to say that the present situation in the East makes difficult demands in the choice of women personnel. The successful woman missionary of the future should present technical training and experience in some special field of service. She

should show an eagerness and an aptitude to understand and appreciate foreign cultures; she should reveal sympathy and insight as to human relationships; she should possess deep spiritual resources; and above all else she should radiate a contagious Christian personality. The strength of the mission enterprise for women in the past has been measured by the women missionaries who fearlessly pioneered and gave themselves with full devotion to their task. The changing conditions affecting women throughout the East still call for a spirit of pioneering to help in the difficult readjustment. The future still offers opportunity for consecrated Christian service."

Pringle of Purley

BY the death of the Rev. Arthur Pringle, the church at Purley has lost a loved and revered pastor; Congregationalism loses one who has been aptly described as "a veritable Prince of the Church," and the L.M.S. has lost a valued friend and a strong advocate.

Some years ago when the Survey Committee was set up, one of the first names to be suggested, outside the ranks of the Directors, was that of Arthur Pringle. He proved himself a faithful and wisely critical member of the Committee, and was one of those who signed the now famous Report.

Many of our readers will remember that

Arthur Pringle preached the annual L.M.S. sermon during the May Meetings in 1931.



The choice of preacher, always made with very great care, was abundantly justified in the issue. That sermon will not easily be forgotten—its frankness, courage, and its unerring instinct for the essential evangel, proved him to be a true champion for the modern missionary enterprise.

With a very profound and respectful admiration in our hearts for a truly great man, we venture for ourselves and our readers to offer to Mrs. Pringle and the officers and members of the church at

Purley our sincere sympathy in their overwhelming loss.

L. A.

Easter Conference

You may be just in time with your booking for the Metropolitan Auxiliary Council Easter School to be held at Digswell Park, Welwyn. Field of study, "Island Missions." President: Rev. Barnard R. H. Spaul, M.A. Speakers: Rev. G. H. Eastman and Mrs. Eastman, Rev. Reginald Bartlett, Rev. A. M. Chirgwin, M.A., Rev. L. T. Towers, M.A.

Write at once for particulars to T. A. Mitchell, "Wendon," Coulsdon Rise, Coulsdon, Surrey.

Missionary Exhibitions.

L.M.S. Missionary Exhibitions and Pageants have been arranged for the following places and dates:—

March 4-11, Huddersfield; March 15, 16 and 18

(Pageant), Streatham; March 15-22, Dewsbury; March 28-April 8, Sheffield; April 3-15, Glasgow; April 19-25, Lewisham.

Young People's Conference at Whitsuntide

The Young People's Departments of the Congregational Union and the L.M.S. are holding a joint Conference at Westcliff over the Whitsuntide week-end—June 2-6. The subject is "Evangelism." We are hoping to have with us several missionaries, and part of the time will be given to the consideration of modern methods of building the Kingdom of God. It is hoped that branches of the Girls' Auxiliary and Young Men's Union will send representatives. Application to be made to Miss Joyce Rutherford, Livingstone House, S.W.1.

Everybody's Job

Notes by the HOME SECRETARY.

A Strong Finish

IT is not too late for the effort that ensures success. There are still untouched reserves of support in many of our churches. We can now try afresh to let the hitherto unresponsive know of the desperate need of God's work in our world, and the peril of weakening still further the forces of the Kingdom. At the end of January—when we should have been some £2,000 in advance of last year's income, we were more than £5,000 behind. Roughly we may say that we are about £7,000 in arrear of the Budget on its income side. Remember, however, that is a figure which March can make up in its returns if every one of us makes up his mind to give. Having paid our missionary subscription, given our share in the missionary collection, we now look at the situation again to discover whether we can give once more "to save the cause." Here is a motive greater than even denominational loyalty, more impelling than friendship's claim. It discovers to us God's will and our Christian obedience. If in that setting we feel we have done all that we can and ought we may be undisturbed; if not, then we have a share of unfulfilled responsibility in meeting the situation and its need. In the end it is not so much what others tell us of our duty which leads to action, but what, in the clear light of our Christian obligation, our own hearts disclose to us. What about that inward compulsion?

Giving that inspires

One of our churches, not marked by wealth or possessed of large membership, but known to its neighbours for zeal and sympathy, has in this past year of industrial difficulty and without any stunt appeal, recorded its highest contributory figures for the work of the L.M.S. The making known of this fact to the members of the church and congregation has produced a radiance which is quite beyond anything that their own satisfactory balance sheet gives. There is the sense that God has helped the church to travel that extra mile, to do what to the ordinary man is obligatory and to add to it what is necessary for the true fulfilment of Christian discipleship. This

church has started 1933 in good heart because of what it has been enabled to do in the way of its regular giving for the work of God outside its parish boundaries. What minister is there who does not rejoice in finding such a church at his back? The people who are thus free to take their share in the cause of Christ in the world are people of vision, the vision that gives assurance of life. The looking up and looking out on the part of a church, how amazingly it strengthens and cheers the heart for the essential service near at hand. It is not the big task that depresses so much as the little spirit. "Lift up your eyes and behold the fields," that is the way of heart uplift.

The Challenge to Life

Death has taken a heavy toll of the older workers among the churches in this past winter. It is again a challenge to life. May we suggest that in facing it the bold policy is the right one? Caution may seem to demand that offices and work thus relinquished should be apportioned to those well known and tried, although these may be already overburdened, rather than to those who have yet to win their spurs. So far as the L.M.S. is concerned it would advise wherever possible that youth should be given its trial and that certain risks should be run. Many of us are tempted to be over-anxious about the Ark of God. We can always stand behind our younger colleagues, that is the wise way; what is essential in view of the future is that younger colleagues should be secured and given their chance. It does not help the great cause which is ours, to be reminded continually that in the home lands our outstanding workers are "old fogies." We need for full and fruitful service both the wisdom of age and the zeal of youth. The vacant places in the ranks should be filled by those who can face a long campaign.

* * * * *

When these notes are published, the writer of them will be on his way to Australia, New Zealand and Samoa, in the service of the Society. He asks the Society's workers, during his nine months' absence, to give to those responsible for his work at home the same generous support he has constantly received.

N. B.

A Life for Mbereshi

By IRENE PARKER-CRANE, M.A.

LUCY MARY SABIN (known to many as Lucy Hawkins), was called home at sunrise at Mbereshi on January 18th—a fitting end to this stage of her pilgrimage. And what a pilgrimage was hers!

A "strange yet remarkably attractive and affectionate little girl" wove her dreams in that happy home in Wrexham and at Milton Mount School. The war brought suffering, healed somewhat by life in Canning Town. Next followed college days at Aberystwyth, rich in friendship and filled by hard work and passionate service of Christ in the Student Christian Movement.

Mary (as some called her) often spoke of two kinds of service: that done from duty and that from love. A letter (1921) says: "the missionary enterprise should be the obvious and unescapable outlet for the love which lies beyond, beneath, and all round."

Aberystwyth brought also overstrain, with doubts and storm and stress. A friend who has known Lucy since childhood describes her as a rock-climber, always tackling the hardest job, ceaselessly wrestling to be honest with herself. For some years she was rock-climbing with clenched teeth, and there came reserve and the marks of a wounded soul. Missionary service became impossible; unless she could go for love's sake, she must remain at home. For a time the track seemed confused; but there was unity and purpose beyond our discernment; little poems and letters show spiritual hunger.

She worked among girls at first. Then she read at the School of Economics. Her book, *Allegiance in Church and State*, which gained the London Ph.D. degree, reveals outstanding intellectual power. G. P. Gooch described it as a "singularly thoughtful,

suggestive and well-balanced essay in historical interpretation." The clear and concise analysis of the motives of the non-jurors fascinated her, and allegiance was the stuff she was made of.

Social work followed in Bristol and the Rhondda, where she was happy in classes with the miners—though her heart was torn by their distress.

In 1924 she was with her father in South Africa. She delighted in travel, but Africa did not cast her spell over Lucy; rather the reverse. The undertone of that visit was sadness; she saw the fight as a spectator only.

But she kept her enthusiasms; her dancing delight in simple things—flowers and jokes and children: her steadfast loves—her home circle first, her friends, her beloved Wales, her dear England. How she hugged herself during the "Unfinished Symphony," how she worshipped with Bach!

A year ago love came to her. Human love joined with the assurance of the divine. Dick Sabin had been appointed to Africa. Bravely and gladly Mary took what she called her second chance. When farewelled by the Directors

she said it was like coming home.

Last June she and her husband went to what they well knew was a tough job in Mbereshi. "Her spirit," writes Mr. Chirgwin, "healed by friendship and love, human and divine, has done its work. It seems a very short time in which to do it; but Mary lived a lot in a little while. I have no doubt she did her job." We give thanks for her gallant, loyal spirit; for the enrichment and blessing she was; and for the radiant fulfilment of these last months, and we bear up in loving sympathy her husband and her parents in their loss and loneliness.



Lucy M. Sabin, Ph.D.

WHO FOLLOWS?

"Soldiers, I have nothing to offer you but cold and hunger and rags and hardship. Let him who loves his country follow me."—Garibaldi.

"If any man will come after me let him deny himself, and take up his cross, and follow me."—

Matthew XVI, 24.

The god of the dead and the God of the living

By PAUL E. BURCKHARDT, Ph.D., Attingal, Travancore

TO the orthodox Hindu the most important act of private worship is "Sraddha," the sacrifice offered to the ancestors. It may be conducted at home but there are places which give it particular effectiveness and enhance its merits. Such a place is "Benares of the South," as Varkala in South Travancore is called. In August, on the day of New-moon, thousands gather at dawn on the sandy beach near the temple and honour the dead. The ceremony is quaint. They cover a large plantain leaf with flowers, rice, sandal-wood and other offerings, then six people line up at the edge of the water. At a given signal they place the leaf on their heads, join hands and run into the sea until an incoming wave sweeps the fragile tray off their heads and receives the offering. The ocean, still "angry" at this time of the year, is appeased by the offering and undertakes to comfort the souls who linger in the world of shadows. Meanwhile, the sun rises and fills the whole scene with light and radiance. Remembrance of the dead soon gives way to gayer topics, and during the morning a dense crowd throngs the village fair. Then they turn to go home satisfied with the merit acquired.

The Swami's Ashram

There is yet another place in Varkala given over to the worship of a departed soul. It is a Hindu Ashram (a home of religious life) founded by a Swami (holy man) who died only a few years ago. He was a man of great personal piety and immense influence among his caste. Dissatisfied with the idols and caste divisions of Hinduism, he retired into the jungle and meditated upon the Oneness of God. Villagers who had sought his help made known that he was in possession of miraculous powers and soon the lonely spot became the goal of many pilgrimages. The Swami then left this seclusion and became in Varkala the head

of a movement for social and religious uplift among the Ezhava caste to which he originally belonged. His presence kindled bright hopes in the hearts of his caste-men, and with his help they expected to cast off the stigma of low birth. Narayana Swami, however, had higher aims. His Ashram was to be devoted to the worship of the One God. But if God is one, is He not to be found in all religions? He began to study the Holy Books of Islam and Christianity, and found they had much in common with

his own religion. Was no union possible? If the true devotees of every religion would unite, what a tremendous force for good would be released! Through the worship of the One God a new brotherhood would spring up among men. He planned to establish a school of religions in Varkala.

His Tomb becomes a Shrine

But he could not carry out his plan and when he died a few years ago his convictions did not survive him. His God was too distant, too little known, and the religious fervour of the masses made of Narayana Swami a new object of worship. His tomb has been adorned so as to look like a Hindu Shrine, and on the day of Sraddha crowds of Ezhava pilgrims, after honouring their ancestors at the seashore, come to honour his spirit at the Ashram.

"My soul thirsteth for God, for the living God." What a glorious thing to proclaim the Gospel of Him who is not a God of the dead, but of the living. On the morning of that New-moon day I stood at the roadside while the multitudes passed by, and I asked them: "How do you know that your offerings will benefit the dead?" They admitted they could not be sure. "But now deliverance from death is offered to you," I said, "through Him Who vanquished death," and some listened and purchased a Gospel recording this wonderful message. After a few hours the crowds melted away. But



Dr. Burckhardt.

another crowd comes daily to us to hear the message : the pupils of the newly established Teachers' Training School. Nearly two hundred children are taught Bible stories in the practising school. This living touch with God through His Word is a wonderful thing. In particular we make efforts to kindle new life in the hearts of the training students, of whom the greater number are Christians.

The Ashrams of the Living God

Only a few hundred yards away from the Hindu Ashram mentioned before, we built the hostel which we call Ashram also, in order to indicate its purpose : a place of work and worship of the living God. It is situated on the brow of a hill in quiet, peaceful surroundings.

We have taken over from the Hindus the idea of community life shared by teacher and students. The married students leave

their families at home and become a part of the Ashram family. It is a simple life : in the surroundings there are no distractions such as a town would offer. The seclusion of the place invites to meditation and prayer. Every morning and evening at "Sandhiatime" (to use the Sanskrit term), i.e., at the time when night and day meet, two bells call men to prayer. Down in the Hindu Ashram they go to a shrine with the image of their saint. Our students go to the chapel and wait upon God to manifest His life in them.

"My soul thirsteth for God." Is this true of all the students ? I would not dare to say so. Old traditions of self-seeking and sloth stand in the way. But the year they spend at Varkala is a call to shake off dead habits, and a few are coming forward willing to surrender themselves to Him Who leads us into ever fuller life.

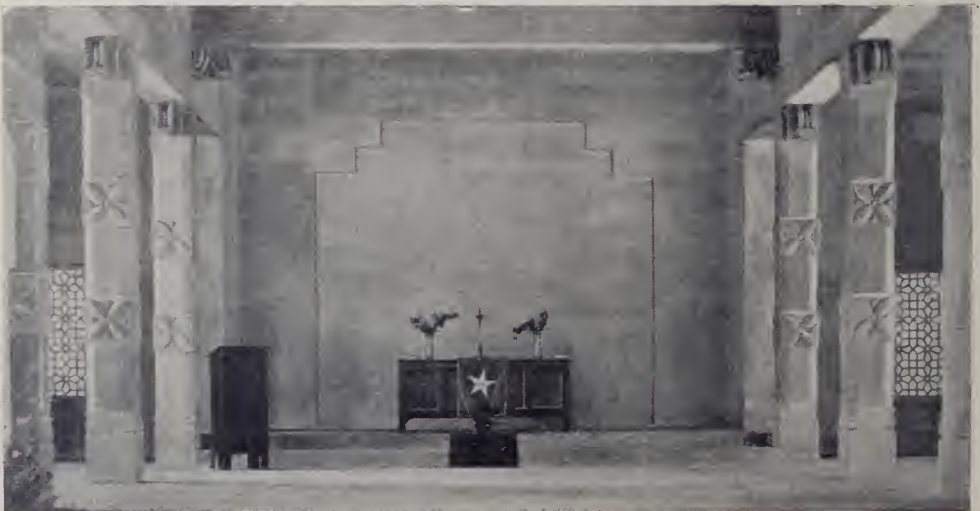
Dr. Burckhardt is a Swiss who went to India under the Basel Mission in 1912, and became head of that Society's Kanarese Mission. He joined the L.M.S. in 1928 and is in charge of the Attingal District.

A Girls' Chapel for Madras

THE famous Bentinck High School celebrated its Centenary last October (15th and 16th), and the chief event of the occasion was the opening of a new chapel. By a coincidence the first air mail arrived on the 16th, bringing letters from Europe all the way in planes.

The new chapel is a thing of quiet and simple beauty. Its grey columns and the

boldly grey surfaces of its cool interior should make true worship and meditation easier than in more distracting surroundings. The building cost only £375, which the ex-scholars provided. Mrs. Barnes (who as Miss Varley was head mistress of the school), accompanied by two former scholars, led the worshippers into the building.



A chapel of simple beauty in Indian style. It cost £375.

Problems of the Missionary Doctor

By W. C. BENTALL, O.B.E., F.R.C.S.E., formerly of Neyyoor.

SUCH problems as constantly face our medical missionaries are often lost sight of by our people at home because of the wonderful work which is being done in the hospitals. And it is so much easier to tell in reports of the successful surgical and medical work, and of the training of native Christians, than it is to refer to the problems which our doctors are up against. Let us look at a few of them.

The principle of the work. Is medicine and its practice a preaching of the Gospel in itself, or is it to be regarded merely as a means to an end? Arguments are often advanced on both sides. Hospitals and their work are regarded by some as a means of breaking down prejudice, and opening closed doors for the preaching of salvation. Others urge that the relief of suffering and the cure of the sick are a Gospel in themselves.

It has been asked, "Why did Christ cure the sick?" Was it to make a convert, or to break down opposition, or because, seeing the suffering and the need, He could do nothing else but relieve it?

Some of our doctors are concerned as to whether they should not give less time to the professional side of their work, and more time to ordinary evangelistic preaching, while others maintain that the healing of the sick is in itself the Gospel.

Methods of work. The question as to whether a Mission hospital should be run on lines as nearly approaching the Western ideals as possible, or modified to the peculiar customs of the East. Should bedsteads be imported from the West at 30 rupees each, or should the Indian blacksmith make them in a cruder type at 8 rupees? Is the ward to be kept like the modern ward of an English hospital with glazed tiles and spotlessly clean, in which the Indian feels uncomfortable, or shall it be adapted more to the ways of the East, and their friends allowed in without restriction, or even the chicken which is going to provide the food for the patient being tied to the bed leg?

The Church Missionary Society, up on the North-West frontier, has gone to the Oriental extreme in constructing a ward on the principles of the Afghan serai, which consists of an open courtyard where they can

keep their cattle or camels, with little rooms around the square which are used as wards; whereas some of the American hospitals go to the other extreme with the most elaborate equipment, considering that anything less than the most modern and the best is not worthy of the religion they seek to represent. Which is right? Is either of them wholly right?

Fees. Should a missionary doctor charge fees to patients who can well afford it, or should he give everything free in the name of Christ? If fees are charged, it constantly leads to a species of haggling, and it is difficult to maintain an atmosphere conducive to spiritual work under such circumstances. On the other hand, if no fees are taken, it would be difficult to carry on most of our hospitals. Our own biggest medical mission receives about £100 a year from the L.M.S., and has a gross expenditure of about £7,000 per annum.

Preventive work. If a doctor in charge of a hospital can teach the villagers round about how to eat and to live hygienically, disease may largely be prevented. Shall he leave the sick patients crowding at the doors of the hospital, many of them at the point of death, in order to organise the work of prevention?

European patients. How far is the mission doctor justified in answering the calls of European patients who may need his help? Even though these people may pay fees for the hospital work, which is the doctor's first duty?

Devolution of the work. There is a long list of urgent operations to be done which the European missionary knows can hardly be completed. If the Indian assistant does the operations, they will take twice as long, and all the work of the hospital gets held up. Are the sick and dying people to be left while the already overworked doctor gives more time to prepare the Indian assistants for taking over complete control?

These constitute a few of the many problems of the missionary doctor, and we ask our readers not only to give them careful thought, but also sympathetic prayer for the guidance of those who carry on the work on our behalf.

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